

Nagarjuna's Fundamental Wisdom - Chapter 24, Verses 18 & 19

- v. 18 རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ་གང་།
དེ་ནི་སྟོང་པ་ཉིད་དུ་བཤད།
དེ་ནི་བརྟེན་ནས་གདགས་པ་སྟེ།
དེ་ཉིད་དབུ་མའི་ལམ་ཡིན་ནོ།

That which is dependently arisen
Is explained to be emptiness.
That, being dependently imputed,
Is the middle way.

- v. 19 གང་སྤྱིར་བརྟེན་འབྱུང་མ་ཡིན་པའི།
ཆོས་གང་ཡོད་པ་མ་ཡིན་པ།
དེ་སྤྱིར་སྟོང་པ་མ་ཡིན་པའི།
ཆོས་གང་ཡོད་པ་མ་ཡིན་ནོ།

There is not any phenomenon
That is not dependently arisen.
Therefore, there is not any phenomenon
That is not empty.

Nagarjuna's Fundamental Wisdom - Chapter 22

- སྤུང་མིན་སྤུང་བོ་ལས་གཞན་མིན།
དེ་ལ་སྤུང་མིད་དེར་དེ་མིད།
དེ་བཞིན་གཤེགས་པ་སྤུང་ལྡན་མིན།
དེ་བཞིན་གཤེགས་པ་གང་ཞིག་ཡིན།

[The Tathagata is] neither the aggregates nor different from the aggregates,
The aggregates do not [depend on] him, nor does he [depend] on the aggregates.
The Tathagata does not possess the aggregates.
What is the Tathagata?

Geshe Thupten Palsang briefly spoke about the three verses, on the reverse of this page, in class on Saturday (26 September 2015). The two verses from Chapter 24 of Nagarjuna's *Fundamental Wisdom* set forth dependent arising and the verse from the Chapter 22 is on emptiness.

The verse from Chapter 22 sets forth emptiness by way of indicating that the Tathagata does not exist in the following five ways:

- (1) the Tathagata is not inherently one with the aggregates,
- (2) the Tathagata is not inherently different from the aggregates,
- (3) the Tathagata does not inherently depend on the aggregates,
- (4) the aggregates do not inherently depend on the Tathagata, and
- (5) the Tathagata does not inherently possess the aggregates.

According to H.H. Dalai Lama's instructions we should memorize and contemplate these verses daily. Geshe-la advised us to replace the *Tathagata* with the *self*/"I", i.e.,: (1) the *self* is not inherently one with the aggregates

Chandrakirti supplements the Ch. 22 verse by explaining two further ways in which the *self* does not exist. According to Chandrakirti, there are seven ways in which the *self* does not exist, the five set forth by Nagarjuna and:

- (6) the self is not inherently the collection of the aggregates, and
- (7) the self is not inherently the special shape of the aggregates.